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ful compiler; but he has made admirable use of his materials and has furnished the public in a reasonably condensed form all that it will care to remember about the subject. The epoch-making importance of Strauss's *Leben Jesu* in inciting Christian scholars everywhere to the critical and exhaustive study of the gospel records and of pre-Christian, first century, and post-apostolic literature, is too well known to require mention here. Strauss's unbelief was so pronounced as to exclude him from professorial work even during the tolerant age in which he labored, and his fame and influence depended wholly on his literary activity. His last work, *Der alte und der neue Glaube*, showed that with increasing age he had drifted further and further from Christianity and fully justified the unfavorable impression that had been made upon Christian readers by his earlier books. As a writer he possessed remarkable talent, and his voluminous publications are lucid, imaginative, and popular in a degree unusual among the Germans. The volume is embellished with a good portrait. The materials used in each chapter are fully exhibited at the end of the volume.—ALBERT HENRY NEWMAN.

*The Gospel of the Kingdom and the Gospel of the Church.* By William B. Brown, D.D. (New York: Thomas Whittaker, 1902; pp. v + 218; \$1.) This interesting little volume was written by its author in his eighty-sixth year. The gospel of the kingdom is the original and true gospel. It is all-comprehensive and is the gospel that was preached by our Lord himself. The church, which is a later and limited development, has preached a limited gospel—one that it could understand and make effective. It was better that this should be so, for if it had attempted more the results would have been disastrous. But there were certain evil results of this limited gospel of the kingdom in that "it laid the foundation for a narrow and rigid ecclesiasticism that darkened the early centuries, and it formed narrow creeds that were divisive in tendency, and that in the end split the church, that should always have been one, into a thousand rival and contending fragments" (p. 216). The time, however, must come when the gospel of the kingdom must be restored to its rightful place as Jesus conceived it.—J. W. MONCRIEF.

*Dogmatik.* Von D. Julius Kaftan. Dritte und vierte verbesserte Auflage. (Tübingen und Leipzig: Mohr, 1901; pp. viii + 656; M. 9.) The first *Doppelaufgabe* of this great work was reviewed at much length in a former number of this JOURNAL. That edition was the fruit of twenty years' labor on the part of the author, hence it is